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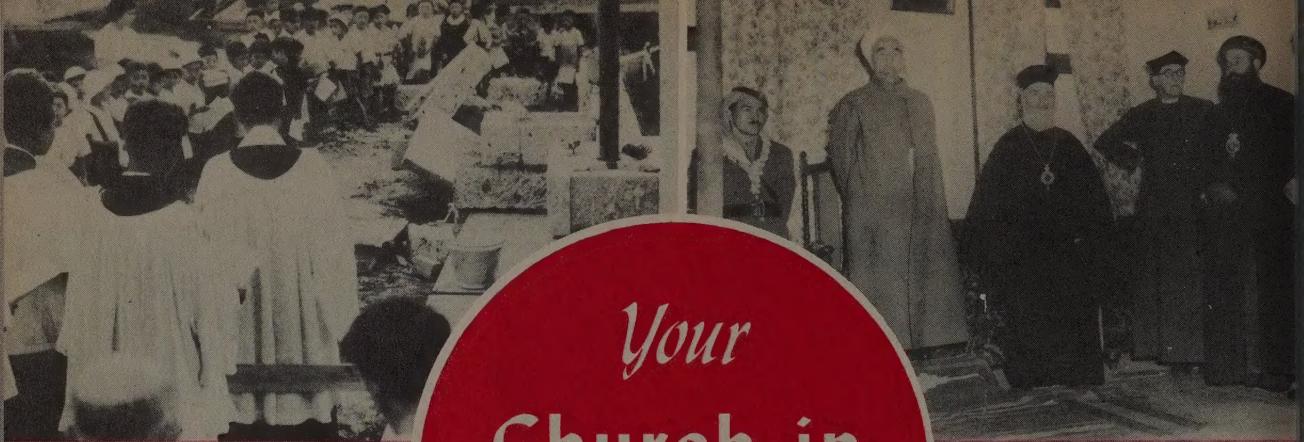
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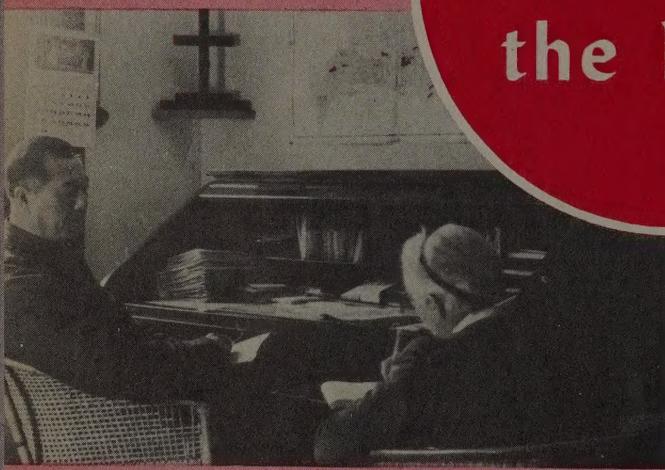
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Your Church in the News

GIFTS of parents start St. Paul's Primary School in Tokyo. (Above) cornerstone is laid

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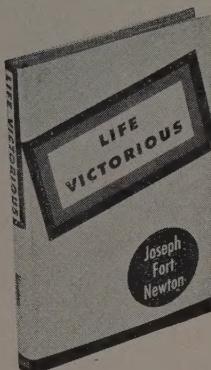


BISHOP of Hankow, Rt. Rev. Stephen H. S. Tsang (Forth, April, p. 14) in his office. (Below) clergy at convocation of Honolulu. Front row, center, is Rt. Rev. Harry S. Kennedy

HOLY CROSS CHURCH (above), in L'ile de la Gonâve, Haiti, growing mission center. Church, dispensary (at left of church), school (not pictured) are under guidance of the Rev. B. E. Ge



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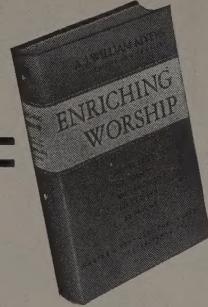
"THE greatest offering that this church has ever seen!" . . . that is the comment heard on every side, from Christians of every name, after Church services on Sunday, March 27.

The radio program, ONE GREAT HOUR (See FORTH, March, page 7), the preceding evening had been truly a great hour, a great experience for a great need. And Christian people responded by going to church and, in their accustomed places of worship, making a Christian offering for the aid and succour of the war-shocked peoples of Europe and Asia. As FORTH goes to press early reports indicate that the goal of one million dollars for the Presiding Bishop's Fund for World Relief in 1949 will be reached.

"Fear God"

"Fearing God and nothing else." With those words, Britain's elder statesman, Winston Churchill, closed his address in Cambridge, Mass., at the installation of the new president of the Massachusetts Institute of Technology. In a world racked by every conceivable fear, this admonition is of great significance and importance. Christian people especially, committed as they are to follow the Redeeming Jesus, have a responsibility to bring to each day's problems and duties a fearless courage and attitude. Such courage and attitude need constant

Continued on next page



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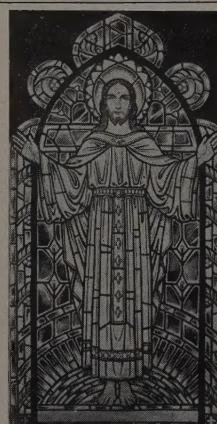
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WELCOME to Hawaii is given the Rev. Frederick A. McDonald, new rector of St. Clement's, Honolulu; formerly associate director of the Presiding Bishop's Committee on Laymen's Work (FORTH, March, p. 22)

Turning the Pages

Continued from page 1

refreshment and renewal, which are gained through an ever-growing practice of the presence of God and an ever-expanding knowledge of the Church's life and work.

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FORTH

VOL. 114 NO. 5

MAY 1949

Editor WILLIAM E. LEIDT

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Contents

Frontispiece	6
America Revises the Prayer Book	7
By the Rev. Bayard H. Jones, D.D.	
Father Packard Hikes Through the Hinterland	10
By the Rev. A. Appleton Packard, O.H.C.	
Gangs Give Way to Teamwork	12
By Beulah France, R.N.	
The Church Again Looks Westward	14
By the Rev. C. Rankin Barnes, D.D.	
North Woods Parson Helps Indians	16
By Ed Crane	
Transjordan Schools Need Church's Help	18
By Winifred Coate	
Rural China Asks for Christianity	20
By Robert Root	
St. John's Witnesses in Mormon College Town	22
By the Rev. Willis M. Rosenthal	
•	
Check Your Calendar	5
Churchmen in the News	4
Let Us Pray	28
Turning the Pages	1

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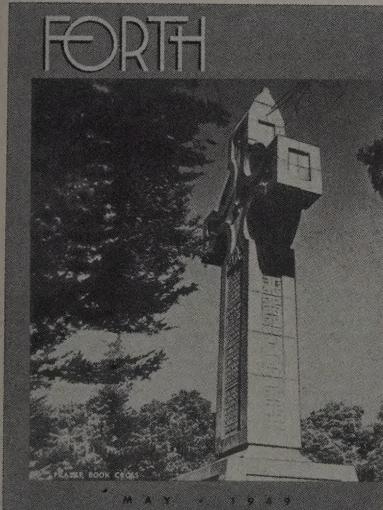
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THE COVER The Prayer Book Cross in Golden Gate Park, San Francisco, shown on the cover, was erected in 1894 at the instance of the Rt. Rev. William F. Nichols, then Bishop of California. It commemorates the date in 1579 when, in the hands of Francis Drake's chaplain, the Book of Common Prayer was first used in the New World. The actual site of that service is thirty-nine miles from the Park, on Drake's Bay. For the story of the Prayer Book in America, turn to pages 7-9.

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CHURCHMEN IN THE NEWS

OUR Churchman this month is Thomas Cecil Skeffington-Lodge, Labour Member of Parliament for Bedford, who recently spent a two-month sojourn in the United States under the sponsorship of the British-American Parliamentary Group. His stay was interrupted by a bout with pneumonia, but he was able to visit New York, Washington, Buffalo, Detroit, Kansas City, St. Paul, and Duluth. He spoke to Churchmen in these cities, but he confessed that his invitations from non-Episcopal Churches outweighed those from Episcopal parishes.

One of the things that impressed Tom Skeffington-Lodge most about America was the large number of people who go to church each Sunday. Church attendance in England has dropped off this Anglican layman declared, because the war created disillusionment in religion. The social organizations which in the Episcopal Church create a family spirit in public worship are lacking in England.

He feels also that English clergymen, as a whole, are too conservative in their outlook. He quickly qualified that statement by adding that people like the late Most Rev. William Temple, Archbishop of Canterbury, do understand the progress of social things.

A devout Anglican, Mr. Skeffington-Lodge joined the Labour Party over twenty years ago, because he saw in it real expressions of Christian belief. Now, as chairman of

Continued on page 24

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MAY

- 1-8 Christian Family Week
- 3-5 Northfield Conferences. Seabury House
- 6 May Fellowship Day
- 6-7 International Missionary Council, Seabury House
- 15 Nationwide Corporate Communion of Youth. Church of the Air. Columbia network. 10:30-11, E.S.T.
- 22 Rogation Sunday. Rural Life Sunday
- 23, 24 Federal Council of Churches. Seabury House
- 23, 24, 25 Rogation Days
- 24-26 Conference of Diocesan Editors. Seabury House
- 26 Ascension Day

JUNE

- 3-4 Race Relations Retreat, Federal Council, Seabury House
- 5 Whitsunday
- 6-11 National Conference, Fellowship of Indian Workers, Bacone College, Bacone, Okla.
- 11-16 Church Conference of Social Work, and joint sessions with National Conference of Social Work, Cleveland
- 12 Trinity Sunday
- 14-23 Training Institute for Rural Workers, Seabury-Western Theological Seminary

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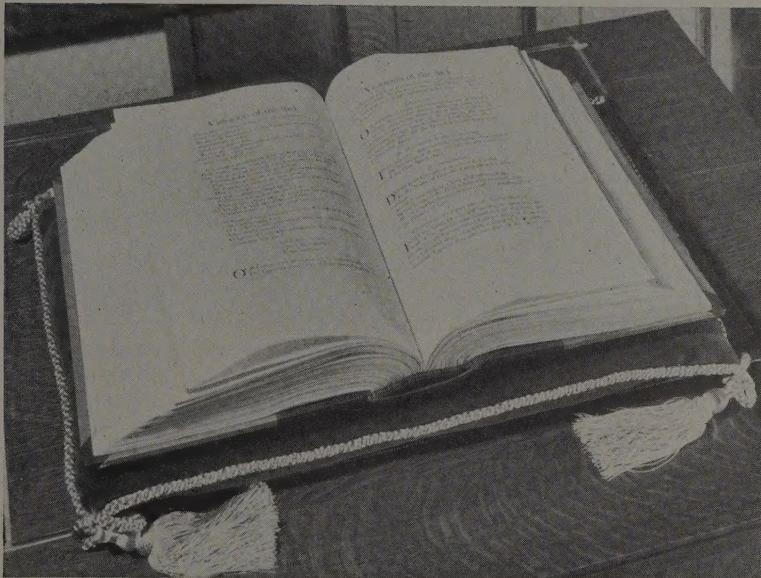
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America Revises the Prayer Book

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Even in 1928, the attempts of the Church of England to catch up with the revisions in other parts of the Anglican Communion were blocked by political difficulties, and failed to receive the sanction of Parliament.

By the Rev. BAYARD H. JONES, D.D.

The Church in America on the other hand began its independent existence after the Revolution by revising the Prayer Book, and has done so twice since then, and in the twenty years since the last revision, a very large number of proposals for further change has accumulated in the hands of the Liturgical Commission.

Of course during the Colonial period in this country, the current Prayer Books of the Church of England were in use. The Elizabethan Book of 1559 may have been employed at services held by the Chaplain of the *Golden Hind* on the occasion of the landing of Sir Francis Drake on the California coast in

1579, and certainly was used in 1587 for the baptisms of the first Indian convert, Manteo, and of the first white child, Virginia Dare, at the ill-fated Roanoke Colony of Sir Walter Raleigh.

The Jacobean Book of 1604 was used continuously from 1607 in the Monhegan settlement in Maine and at Jamestown, until it was superseded everywhere by the Restoration Book of 1662.

With the coming of national independence, the former prayers for the King and the Royal Family obviously had to be transformed into supplications for the President of the United States and all others in authority. So the history of the Prot-

Continued on next page

American Prayer Book . . . continued

estant Episcopal Church necessarily began with a revision, which gave opportunity for alterations other than the State prayers.

The First American Book

This first American Book of 1789 was in some ways the most "Low Church" edition of the Prayer Book which has ever been in use in any part of the Anglican Communion. It contained nearly all the modifications which the Puritans had ever demanded in the services of the Church of England: the substitution of Psalms for Canticles, elimination of the Apocrypha from the Lessons, the avoiding of "vain repetitions" of *Gloria Patri*, Lord's Prayer, and so forth, in combined services, even an (optional) omission of the Sign of the Cross in Baptism.

Although it was true that the Puritan spirit was in the air of the times, the motives of these and other changes were not theological or partisan at all. The aim was only to secure a workable simplicity for a new Church in a new land. Thus the permission to substitute a hymn for the *Gloria in Excelsis* was because of the difficulty of getting that canticle sung with frontier choirs.

Parents were admitted as sponsors, because many Church families lived in such isolation that other com-

municants were often not available for godparents. The elaborate English marriage service was greatly shortened because in the early days most marriages were at the bride's home, with no possibility for exploiting the procession from the choir gate to the altar. And so with other streamlinings of the new American Book.

Thus the worship of the Church was in no wise altered in any matter of doctrine. And any tendency of the simplifications to impoverish it was more than made up by the one great enrichment, the adoption of the Scottish Prayer of Consecration from Bishop Seabury's diocesan rite.

During the following century, the ever-quickenning life of the unfolding industrial and commercial age bore the American Church on to great growth, and confronted it with many new problems. In its oldest seats, the Church was raised to heights of power and magnificence. But it still had its frontiers of humble beginnings, and it was faced with the additional challenges of Christian education, social service, and missions at home and abroad. The meager simplicities and the inflexible uniformities of its first Prayer Book were no longer adapted to the varied requirements of the new era.

But the plea of the prophetic

Muhlenberg Memorial in 1853 for a greater liberty and comprehensiveness for the Church and its liturgy was ahead of its time. Its chief effect seems to have been an increase of conservatism, and a greater emphasis on uniformity. It was left for the Rev. W. R. Huntington, the "first presbyter of the Church," to break through this self-satisfaction, and to secure the Revision of 1892.

Revision of 1892

The actual achievements of this Centennial Revision were not very great in form. The changes were chiefly confined to the section of Morning and Evening Prayer, together with the Lectionary, Psalter, and Occasional Prayers. The real attainment of this revision was to break the old idol of uniformity, the notion that every congregation must be saying exactly the same thing at the same time. This it did in a very interesting way.

Hitherto, the development of the forms of Christian worship had been governed by the operation of two opposing forces: the desire to *enrich* that worship, which always lengthened the services; and the urge to *abbreviate* rituals which had grown overlong. Now for the first time it was seen that it is possible to do both at once, by introducing a new liturgical principal of *flexibility*, which puts into the hands of the officiant large liberties to choose, or to

WHITSUNDAY marks the four hundredth anniversary of the use of the Book of Common Prayer in English. In 1549, it was June 9; this year it is June 5. And although this important anniversary is being observed throughout the whole anniversary year special observances are centering in Whitsuntide.

In the Diocese of New York the Bishop, the Rt. Rev. Charles K. Gilbert, has authorized the use on Whitsunday of the Office for Holy Communion and of Matins and Evensong as set forth in the Book of 1549. The 1549 Book is again available in the Everyman Library published by E. P. Dutton and Co.

The observance in New York is but one of countless such commemorations underway throughout the Church. There will be a great outdoor service in June at the Prayer Book Cross (see cover) in Golden Gate Park, San Francisco; special observances in Virginia, South Florida, Albany, Ohio, and elsewhere. Churchwide attention will center on the observance

in San Francisco during General Convention.

The Boston Public Library, owner of what is considered to be the finest and most complete collection of Prayer Books, is planning an exhibition for the late summer or early autumn. The New York Bible and Prayer Book Society (74 Trinity Place, New York 6, N. Y.) has issued an attractive and informative folder on the Prayer Book and the work of the Society. The National Council, in addition to the family study plan pamphlets, *The Prayer Books Speaks in Our Uncertain Age*, has issued two pageants suitable for production by Church groups: *The Forty-Niners* and *The Book Beloved* (10 cents each). Among new books on the Prayer Book two are especially notable: *The Story of the Prayer Book* by Verney Johnstone (New York, Morehouse-Gorham, \$2) and *The American Book of Common Prayer, Its Origin and Development* by the Very Rev. John W. Suter and the Rev. George J. Cleaveland (New York, Oxford. \$1.50).



Dementi, Richmond, Va.

Robert Hunt Memorial Shrine in Jamestown, Va., commemorates first Communion service in Jamestown colony, founded in 1607

omit. The extensive use of the little words *may* and *or* in the rubrics constitutes the most distinctive American contribution to the use of liturgical services.

The acceptance of this revision showed that the former fears of conservatives and of partisans had been needless. But the success of the new liberties and the new enrichments bred a demand for further advances along the same directions.

Nevertheless, it was not a mere restlessness, or love of change for its own sake, that set in motion the formidable process of yet another revision, less than twenty-five years after the completion of that of 1892. Two great movements of the nineteenth century were ripening to their fruition. The Oxford Movement had stimulated comparative studies in Christian worship which had brought a richer and saner knowledge of the Church's Catholic heritage. At the same time, the Liberal Movement had produced a truer Protestantism, with less emphasis on God's wrath, and more on his love.

The Greatest Revision

The Prayer Book which received final adoption in 1928 was in many ways the most far-reaching revision which had been achieved in the four hundred years since Cranmer set forth the first Prayer Book in English. Every office, save those in the Ordinal, received consideration. The enrichments made are far too numerous to list here, even in summary. They filled the book to overflowing

—to the point, indeed, that now our Prayer Book is more than a manual of public worship (FORTH, March, page 8). The doubling of the number of prayers for special occasions, the adding of many more in the section of Family Prayer, and the new matter throughout the offices of the Book, make it for the first time adequate to guide also the private devotions of the people.

It is important to note, however, that these gains in the wealth of the forms of worship of the Church, while they broadened the base of the doctrinal ideas expressed in that worship, did not affect the essential balance of the faith, for they were made impartially in all directions.

If the new Book had intercessions for the departed, and the anointing of the sick, in other parts it set forth the duties and privileges of lay membership in the Church, and dropped expressions intimating that unpleasant weather was a visitation of divine wrath for sin. More than ever before, there is ample room for the prophet and the priest, for the mystic and the ritualist. All parties profited alike from richer and more adaptable provisions for the needs of men.

This "greatest revision" was not perfect. No Prayer Book perhaps ever can be, while the Church is alive and growing. But it is a fact that the process of revision was abruptly and rather arbitrarily cut short, after it had preoccupied the time of General Convention for fifteen years. In compensation, a

Standing Liturgical Commission was created, to collate all suggestions for future betterment, with the hope that this sifting might save the time of our supreme legislature.

Certainly the consideration of the Church's standards of worship cannot be too careful, yet the enactment of revisions has certainly been made too cumbersome. The present intention therefore of the Liturgical Commission is to publish its findings in a series of reports to the Church at large, as a basis for study, not as proposals for immediate legislation. Thus it may be possible for the matters at issue to be discussed through to a substantial unanimity, before the ponderous constitutional processes are invoked to adopt them.

A Turn for the Better

"THE Good Shepherd Mission has definitely turned the corner," the Rt. Rev. Arthur B. Kinsolving, Missionary Bishop of Arizona, recently said in reporting on the work being done at the Navajo mission in Fort Defiance (FORTH, February, page 22). "For the first time there is a full staff of women workers, supported by the generosity of the United Thank Offering."

The Government has approved a pre-kindergarten program for twenty orphans to be supported by the Government and cared for at the Mission. Plans are being made to conduct two six-week school terms, each for twenty children of shepherds who have no other means of education.



Mann from European



TRIBESMEN of Liberia carry travelers' baggage on long treks through forests, many times in drenching rain and thick mud. In hinterland, tribal customs, such as feast (above), are still observed.

"MORE wades, a disagreeable plunge off a slippery log into nau-sous muddied water—otherwise a better road than we had had the previous day." As little as eight years ago I would never have thought I could write so calm an account of a day's journey!

But this day came half-way through a four hundred-mile trek I made by foot through the hinterland of Liberia from Bolahun, the main station of the Liberian Mission of the Order of the Holy Cross, to Monrovia, the capital of the country. I was already accustomed to mud, rain, overflowing rivers, and all the rest of the discomforts attendant upon such a trip.

My preparations for both the trip down to Monrovia and back to Bolahun were quite similar. Our party consisted of: Seminarist William Vaanii Gray, who was invaluable, especially in the matter of collecting and controlling the carriers; cook-interpreter Louis Momo, who has been with the Fathers for a score of years and is much more than such a title indicates; and a number of carriers who transported our goods and chattels.

The baggage consisted of the usual long-patrol necessities: three iron trunks, chop or food box, bed-bag, table and chairs, and the various small items that always turn up at the last minute.

The first part of the trip consisted

of my regular monthly visit to the Bandi patrol, and it was during these days that I met the trouble that was to dog me all the way to Monrovia.

The whole countryside, isolated and inaccessible as it is in many ways, was well aware of a very big event at Monrovia. Every town had to supply laborers, rice, gowns, and what-not to carry officials on the toilsome trip, to feed them and their numerous escort, and to help provide exhibits of country craft for the expositions to show foreigners what our peoples are capable of producing.

Naturally, this interfered with my progress. The "God-palavers" were sparsely attended, my carriers were taken, and my small party was ignored in many ways. I remember an incident when the Paramount Chief of all the Bandi tribe tried to interfere with my service. As I started a service one morning, I heard the heavy tread of the chief and the question, "*Ivilah?*" (Finished?).

Soon the moment arrived for the dismissal of catechumens. Usually

I announce "*Crossi alinha*," (Catechumens kindly go), but this time I merely said, "Christians, stay." The chief's honor was affected, and instead of making a further effort to stop the service, he remained until the end.

Although on this occasion we had a gathering of natives, there were many other times when, as I recited the Divine Office with Vaanii or by myself, it occurred to me how in that spot Christian praises were undoubtedly rising to the Most High for the first time; and not our own spoken or formed words, but the Voice of the Church; "*Opus Dei*."

The journey down was difficult, but not impossible. There was rain, there was water through which we were forced to wade chest-deep, there were inadequate accommodations, but the return trip was far more arduous.

At one point we had to be ferried

• By the Rev. A. A.

Father Packard Hike

LIBERIAN MISSIONS ARE INSPECTED



THATCHED roofs over circular walls of mud mark Liberian home (above). Gate to keep spirits out (foreground) is familiar sight, as are frail bridges which swing and sag perilously underfoot (right)



through the Hinterland

FOUR HUNDRED MILE TRIP

across the big, swiftly-flowing, very muddy St. Paul River. Rain fell heavily and while the big dugout canoe swung out and crept towards the opposite bank, I bailed furiously and continuously with half a gourd lest we sink midway to our goal.

It was all a slow process, and continued to be slow when we reached the other side, since rain ceased only gradually as we walked. As I went along, being by now an expert in such matters, I mentally classified the roads into five categories. If I didn't need to be carried at any point, the road was good; if carried, poor; if compelled to remove shoes and stockings and wade, bad; if all my clothes had to come off and chest-high waters negotiated, very bad; and if we ever encountered deeper floods and swimming needed to be undertaken, impossible.

Perhaps the most difficult part of this return journey was the inhospitable

tality of the natives that we repeatedly had to face. After a long and muddy trek two days out of our way, we reached the town of Pieta. The townspeople gave us the "gomete" (government) strangers' rest house, and nothing more. We simply lay down without eating and fell asleep.

Why are the natives so apparently hostile to strangers, inhospitable, sometimes "smooth," otherwise surely? There have been numbers of government officials who compel these people to carry and feed them without payment and by force. There have been missionaries who were accompanied by big loads and hence cheated the natives. These factors I recognize readily.

On the other hand, it may be that through here the Negroes simply live such a hand-to-mouth existence that they really don't possess much of any extra food supplies or lodging place. Strangers are unwelcome because to intensely conservative and primitive natives they become suspect, even potential enemies.

Of these points I am sure. Undoubtedly there's more to the picture than that. But it puts a stranger such as myself in embarrassing difficulties and causes endless delays.

On my travels back and forth from Bolahun I came in contact with the missionaries of other Churches. There was, for instance, the Roman Catholic mission in Gbarnga. Though small, it is the center of a vigorously-pushed work among the Kpelle (or Kpesse) people.

In Belefani we stayed at a fine Lutheran mission, where there is a school for about one hundred boys, comfortable homes for the boys, the teachers, and the native minister, a good guesthouse, and a dispensary and schoolhouse. We also met three Swedish Pentecostal missionaries in various remote parts of the "bush."

Of course, my trip also included inspection of several of the spots where we, with God's help, plan to further our work. On my way down to Monrovia I saw the site a Sister had selected for a school compound. On both trips, too, I constantly met former Bolahun boys, a happy link between old and new, coast and interior, Church and education and civilization.

The incident however, that was, perhaps, most interesting to me was my visit to the town of Kpandemai. This town was the scene of an active church and school years ago, later

Continued on page 32

PACKARD, O.H.C. •

Gangs

HARLEM CHURCH



A. Hansen

HARLEM parish Fun Center is scene of free Thanksgiving dinner for neighborhood parents and children. The Rev. Sheldon H. Bishop, rector of St. Philip's Church, New York, carves

THE twenty-year-old daughter of the Rev. Shelton Hale Bishop, rector for more than two decades of St. Philip's Episcopal Church in Harlem, New York City, looked challengingly at her father. It was April, 1944. He was home for the Easter holidays from Yale University where he was taking a religious refresher course.

"Is it nothing to you," she said again, "when two children eight and ten years old, kill a nine-year-old girl in the public school just a few feet away from our own parish house? Kill her merely because they thought she had 'squealed on' them?"

"Why of course—I am sorry! I am terribly sorry. But what is there that *I* can do?" the rector asked.

"You can," replied his socially-minded daughter, "be a father to them, just as you are to me."

Thus that young woman, aroused by the juvenile delinquency of the neighborhood surrounding the church, awakened in Shelton Bishop a desire to extend his ministry beyond the needs of his own congregation. Returning to Yale he told his



A. Hansen

GANG WARFARE was once waged by these St. Philip's boys and girls who board bus for New Haven as guests Yale football team



REVILLONS are Harlem basketball champs. Organized sports keep children off streets, teach fair play, satisfy desires for competition

The Way to Teamwork

CENTER FOR NEIGHBORHOOD CHILDREN

By BEULAH FRANCE, R.N.

story to a fellow student there who was studying interracial relations. Together they resolved to tackle the juvenile delinquency situation among Harlem's children living in the block of which St. Philip's Church is the center.

Why confine it to a single square block? For the simple reason that a survey soon showed that in that compact area there were at least 325 children between the ages of six years and eighteen. Even to provide recreation for them presented a serious problem. Space, money, time, facilities were needed. And that section of Harlem was poor. The living quarters were, and are, unbelievably inadequate and overcrowded.

But accepting the challenge of *Who is my neighbor* and answering *Yes to Am I my brother's keeper?* the rector and his large congregation set to work to be of service to the neighborhood boys and girls.

The house-to-house visitors found extremely bad social conditions. Fist fights, vulgar speech, immorality

were accepted by the youngsters as a natural part of life. Even life itself was not held at a high premium as the murder of the school girl by her classmates had clearly demonstrated.

There were organized gangs of teen-age boys, rival gangs hating each other so intensely that when the church began its program youths sneaked in through the back doors and basement fearful lest The Nomads see The Slicksters or The Sabers, and gang warfare break out on holy ground.

But what programs were offered? Who organized and who conducted them? And have results proved the efforts worth while?

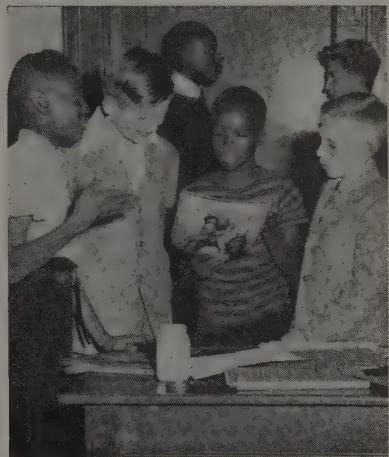
The rector of St. Philip's and his Yale University colleague found among the Church members twenty-five trained social workers, experienced in child care, and fifty other helpers, white and colored, volunteered their services, at night.

Four paid workers were employed. It was decided to offer supervised outlets for the overflowing spirits of the children. Games, handicrafts,

Continued on page 29



Aaron Smith
MEXICAN, Chinese, white and Negro staff contribute to intercultural phase of group



COUNTRY children express interest in city parish projects created at St. Philip's



Aaron Smith

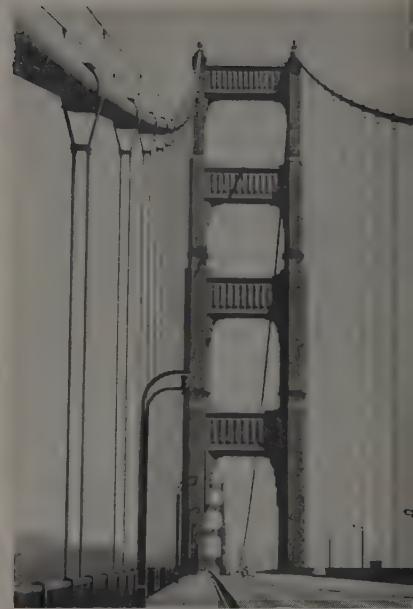
CHINESE pictures are reproduced by girls of St. Philip's as part of study of Church in other lands. Center brings many into Church



NEW HAMPSHIRE girl visits Negro friends who had spent vacation in New England, and fosters interracial understanding

The Church

CHURCH BEYOND



Union Pacific Railroad

GRACE CATHEDRAL (left, carillon tower) in San Francisco has kept pace with city's spectacular growth, typified by Golden Gate Bridge (above), just as Province VIII has kept pace with growth of western States

By the Rev.

C. RANKIN BARNES, D.D.



FAR WEST trains its own leaders. Church Divinity School of Pacific, Berkeley, Calif. (right), is generously supported by Province

Again Looks Westward

The Rockies Is Young And Dynamic

WHEN a new century burst upon the Episcopal Church on January 1, 1901, there was weeping and gnashing of teeth. Suddenly clergy and laity realized that a terrible mistake had been made; their Church was about to hold a General Convention on the Pacific Coast! "Nobody ever heard of such a thing!" Loud protests arose over the enormous distances which bishops and deputies would have to travel to cross the Rocky Mountains to meet in Convention for the first time.

But the Diocese of California calmly reiterated its cordial invitation for the Church to enjoy Western hospitality in San Francisco that autumn. J. Pierpont Morgan induced the Railroad Passenger Association to announce a round-trip rate of fifty dollars from Chicago or St. Paul to the Coast for bishops, deputies, and their families. Then the fashionable Raymond and Whitcomb Co. announced a special excursion from the Atlantic seaboard to the General Convention. At last the rash project came to seem both safe and respectable!

A Prophecy Richly Fulfilled

When the gavels fell in Trinity Church, San Francisco, on October 2 that year, the roll calls showed 65 bishops and 409 deputies in their respective Houses. So the dire forecasts of a partial, meager attendance were completely discredited. There also had been prophecies that the first coming of the General Convention to the Pacific Coast would mean much to the Church in that area. This prophecy was richly fulfilled. In long last, however, it meant far more to the bishops, deputies, and visitors who came from east of the Rockies.

They found a very young Church, in which only four parishes were venerable enough to have observed their semi-centennials. Two of these were in California, and two in Oregon.

Between the Rockies and the ocean the visitors found only three dioceses, California, Los Angeles, and Oregon. They found strange missionary districts like Salt Lake, which included all Utah, the former Missionary District of Western Colorado, six Nevada counties and a generous slice of Wyoming! They learned that although the Territories of Arizona and New Mexico had been set apart as separate missionary districts nine years before, Bishop Kendrick was still in charge of both.

A Widely-Scattered Church

These eastern visitors also found a widely scattered Church. There were just over 25,000 Episcopal communicants registered in the entire area, most of them members of small parishes or tiny missions. Any parish of three hundred communicants was "large." Even in the cities there was no parish with as many as eight hundred communicants. There were few gatherings of Churchmen on any level higher than that of the parish or mission. Even the annual diocesan conventions and district convocations were painfully small affairs.

Almost half a century has passed and once more the thinking of Episcopalians throughout the country is focusing on the colorful city by the Golden Gate and the Church on the Pacific Coast. What will the eastern visitor of 1949 find awaiting him in the life of the Church beyond the Rockies?

Even now he will find a young Church, for no parish or diocese on the Pacific Coast has yet reached the century mark. Trinity Church, San Francisco, will mark the first centennial in July of this year. In another twelve months the Diocese of California will be one hundred years old.

Because of this youth, the visitor will hear nothing about "prestige" and little about invested funds. Diocesan endowments are meager, par-

ish endowments practically unknown. Church pews are seldom numbered because the renting of them is most unusual. There is a vitality which seems lacking in older dioceses.

The three lone dioceses of 1901 have been increased by the addition of Sacramento, comprising northern California, and Olympia, comprising western Washington. The latter has become, in size and importance, the third diocese of the area. Each of the Missionary Districts of Arizona, Nevada, and Utah is now co-terminous with its State, and led by its own bishop. Eastern Oregon and the San Joaquin Valley have each been separated from older dioceses and have become vigorous missionary districts. Spokane, as it did in 1901, includes the Idaho Panhandle.

The communicant strength of the area has grown to 129,053, and is increasing at a more rapid rate than in any other province of the Church. Between the Rockies and the Pacific Ocean are now twenty parishes of more than one thousand communicants. The number of parishes with staffs of clergy and professional lay workers grows steadily.

When the General Convention of 1913 authorized the creation of provinces, this new permission was joyfully accepted on the Pacific Coast and quickly led to the formation of the Province of the Pacific (FORTH, April, page 10).

Province VIII Definitely Works

Despite its large size—and for good measure it includes Alaska, and Honolulu as well as the seven westernmost States!—the Province of the Pacific definitely "works." Its lively synods, held every year, are well attended and help to bring its far-flung dioceses and missionary districts close together for the facing of common problems. It has officially adopted the Church Divinity School of the Pacific, Berkeley, Calif., as a provincial institution and supports it generously. Furthermore, it has made St. Margaret's House, also in Berkeley, the official women's training school for Church work in the Province.

The Church in the Far West is convinced that if the development of a native ministry is a part of good Church strategy in China, Brazil, or

Continued on page 31

North Woods Parson Helps Indians



Minneapolis Tribune Photos

MISSIONARY in Minnesota's north woods, the Rev. Thomas Sewall baptizes Indian baby

By ED CRANE

Staff Writer, Minneapolis Tribune

COME to Minnesota's northern forests in the dead of winter, and you will find the Rev. Tom Sewall trudging on snowshoes through the snow-filled woods, bound for an isolated Indian cabin.

Come in summer, and you will find him behind a plow, or leading Indian children in a folk dance.

For here on the White Earth Reservation, Mr. Sewall and his wife have begun an experiment. With their four hands and the love of God they are trying to undo the evil of a century, in which the Indian has been swindled and exploited, despised of his property and, worst of all, of his spirit.

The Sewalls are building on a shoestring. Where the government has spent hundreds of thousands of dollars, they start with their home and a loan of five thousand dollars.

There is another asset, though, which does not appear on the books. That is the tradition that surrounds

the Sewalls and their Church of St. Columba, oldest Indian mission in the State. Founded ninety-six years ago, the first church was stormed and burned by hostile Indians. And when the Indian was taken from his fenceless woods and cooped up on the reservation, St. Columba's went with him into exile.

Walks in Famous Footsteps

As Mr. Sewall trudges through the woods, he follows in the footsteps of a famous man, stout-hearted J. A. Gilfillan, who in the nineteenth century travelled from wigwam to wigwam, showing pictures and telling the story of Christ's crucifixion and His resurrection.

Taunted by a lumberjack one summer, Mr. Gilfillan stripped, except for a derby hat, and swam eighteen miles from his home at Brainerd to a service in the Indian village at Crow Wing. Alongside him paddled the logger, carrying the vicar's

clothes. And, as part of the bargain, that logger attended service that night.

Two-fisted and worthy of his predecessors is Vicar Sewall. Weekdays he doffs his clerical collar to go into the woods and help a crew cut firewood, or breaks a wild colt to harness.

Born in Brainerd, Mr. Sewall went to agricultural college at the University of Minnesota; indeed it was over the test tubes of a chemistry class that he and his wife first met. In 1937 Mr. Sewall left school, first to work as a salesman, then two years later to open a business of his own in Alexandria, Mich.

Then came the war, and Mr. Sewall, a captain, was assigned to colored troops stationed in the South. There he ran head-on into the problems of a minority race. He came out of the war determined to do something about those problems.

So it was that one day a long distance call from Alexandria came into the office of the Rt. Rev. Stephen E. Keeler. The answer was quick. In a matter of weeks, Mr. Sewall was stationed at White Earth.

The first days were long ones, for Mr. Sewall's first job was to tear down the long-vacant, dilapidated house once lived in by the Gilfillans



STOVE in church needs many logs in winter. Mr. Sewall cuts firewood on weekdays

and build a home able to withstand a Minnesota winter.

Mr. Sewall worked seventy-five hours a week at that, yet found time to begin his study for Holy Orders. In December, 1947, he was ordained a deacon. This spring he was advanced to the priesthood.

The job to be done at White Earth is long and tough. Even a lifetime is far too short to undo the blunders of a generation. Mr. Sewall's hopes are modest. "Perhaps," he says, "we can create jobs here, out of the resources of the reservation, for a few families. If I spend twenty years here, perhaps one or two youngsters will become dissatisfied with this life and demand something better."

Relief is First Task

Lack of food is a commonplace among Minnesota Indians today. Many a child stays home from school for lack of shoes. Most Indians live in one-room tarpaper shacks.

Ten years ago a survey at White Earth found that on the average there was but one woolen blanket to every two families in such shacks, though the temperature is below zero for five months of the year, at times falling as low as -50°.

As a result, Mr. Sewall has little choice as to his first task. That task is relief. Yet he knows, as does everyone familiar with the problem, that handouts have pauperized the Indian. Although tribal funds have been nearly exhausted, and the Fed-

eral government plans to pull out of Minnesota in the next decade, many an Indian clings to the reservation today in the hope that the days of the dole will return.

Food and clothing, Mr. Sewall knows, can impede, even prevent an adjustment that must come. Given occasionally to relieve extreme need, they can provide a breathing space, time to seek a permanent solution. Given wisely, he hopes they can encourage industry.

"We get things from all over," says Mr. Sewall. "Clothing comes in from New Hampshire, and eight cars full drive up from Alexandria, but none of it is given away.

"Instead, we hold a rummage sale, down in the village, and sell an Indian a new shirt for twenty-five cents. That sounds cheap, but to some of these people it is big money.

"That gives an Indian the pride of paying his own way. It does more. It develops his sense of property value, something that was no part of an Indian culture in which possessions were few, and those few shared freely."

Back in 1867 the Chippewas of Minnesota ceded two million acres of land to the United States. In return they received 250,000 acres of woodland. That land was parcelled out to individual Indians, to whom concepts of private ownership meant little or nothing. In 1904 they were allowed to sell their timber, in 1906 the land itself.

By 1934 only one Indian out of every twelve at White Earth still owned his original allotment. By 1938 it was estimated that of a population of eight thousand, only four hundred owned land of any kind. Almost invariably that land was of the poorest kind, whatever the white man had not thought worth buying.

In the cutover country, jobs are few and usually the white man has first chance at those jobs. Reservations are isolated and far from the cities and industry. Their resources are few and poor. Yet a solution must be found on the reservation.

Some Indians, usually the older ones, will not leave the north land, no matter how bad conditions become. Those who leave, find its curse follows them to the city. Lack of training relegates them to jobs as unskilled labor. More serious a handicap are the attitudes brought



OLDEST Indian church in Minnesota is at White Earth, has ninety-six year history

from the reservation. For the first time in their lives Indians have to pay rent, so they drift down to the city slums and get into trouble.

Families crowd into rickety buildings, where twenty-two families share a single bathroom. An Indian girl finds it hard to adjust to city life and, too often, she doesn't have the time, but lands in jail or the maternity ward of a charity hospital.

So jobs are needed on the reservation, and the reservation has no resources but a few trees and the land on which they stand.

Mr. Sewall started this winter, with a sled and a team of horses, to solve this problem. A member of his church offered him some standing timber. With two Indians, he went into the woods and cut firewood.

Just the Beginning

That is just the beginning, says Mr. Sewall. One of these days he hopes to buy a truck. With it he'll be able to haul firewood and fence-posts west of the reservation, toward North Dakota, where trees give way to prairie and wood is scarce.

Pulling one end of a cross cut saw, Mr. Sewall noticed a significant fact: every load of timber contained a few good saw logs. With a cheap portable sawmill, hooked to a tractor, they could be turned into usable lumber.

Continued on page 29



TRUDGING long distances on snowshoes, Mr. Sewall visits isolated Indian families

TRANSJORDAN SCHOOLS NEED CHURCH'S HELP

By WINIFRED COATE



**Troubles in Palestine gravely affect people in Transjordan,
accentuating need for modern education of the Christians**

A MAJORITY that is a minority, that is the paradoxical state of the citizens of El Husn in northern Transjordan. The members of the Greek Orthodox Church form three-quarters of the population in El Husn, but in this predominantly Moslem country, Christians are a small minority of less than ten per cent of the citizenry. Theoretically there is religious freedom in the recently established kingdom, but Christians suffer many disadvantages from their minority status.

If they are to survive, and if they are to show their Moslem compatriots a vital Christian witness, they must have education. One

Church school that has for many years received aid from the Episcopal Church is the Orthodox Girls' School in El Husn. The need for education is sorely reflected in the daily lives of the people.

Life in El Husn is primitive. Though people live in stone houses, their manner of living is not far removed from that of the nomadic Bedouin tribes. The center of social life in Husn is the main street where men congregate to talk or play gambling games. There is no electricity and no cinema, but two or three families now own radios, and news and rumors are eagerly welcomed.

The stone houses have few furnishings, except rugs and mattresses which serve instead of chairs. Everyone sits on the floor, which all the people in Husn (except the writer) considered more comfortable than sitting on chairs.

Little attention is given to hygiene, and there is an almost complete lack of sanitary conveniences. Though families are large, many people live, eat, and sleep in one room. Thus there is little house-cleaning for the housewife. This is fortunate, as she is expected to do the weeding and other jobs in the fields. She milks the sheep and goats of which every family has a few. She makes butter, cheese, and leban, a kind of curds. She collects and dries the dung used as fuel. She draws all the water, and makes a graceful sight as she balances water jugs on her head.

The women, as a rule, do not go to market, for this is a man's job. Though Christian women are not veiled or secluded like the Mohammedans the whole population is influenced by Moslem customs. Even in Christian families, women live much apart from the men, and rarely speak to men other than their immediate relatives.

When guests are entertained, the women do not partake of the feast until the men have finished. Then they and the children finish whatever is left. When their work is done the women usually sit in the dust outside their homes and with other neighboring women spend their leisure time gossiping.

The result of these customs is that girls are more ignorant than their



CHRISTIAN SCHOOLS can bring new vitality into primitive lives in Transjordan



EL HUSN schools attack illiteracy problem. Christians, minority among Moslems of Transjordan and hampered by ignorance, must have education if faith is to survive and grow

brothers, who sit with the men and listen to their conversation and storytelling, a popular form of entertainment. Only a few girls in El Husn have been away to school, and most of the women are illiterate.

At present the Orthodox Girls' School in El Husn has eighty-seven pupils and four teachers. In the past few years it has suffered from lack of European supervision. No local women were capable of such work, and the young and inexperienced teachers, whose learning is not far ahead of their pupils, could not be expected to carry on without help.

During the first part of the school year many difficulties were brought on by the teachers' irresponsibility. One teacher stayed home from school because she had a dressmaker in her home, and another went to market to buy a dress during school hours. Since a new head teacher has been secured who was educated in Palestine, some idea of responsibility is developing. The gift of a clock and a bell also have helped to introduce punctuality and efficiency, and teachers and pupils are pleased with their progress.

In the small villages near Husn, conditions are even more primitive. The usual equipment of the village Orthodox school is a tiny room lit by one small window, with a few benches, perhaps an old blackboard, a few tattered Arabic primers, and an Arabic alphabet card prominently displayed on the wall.

A visit of inspection to a village school is the cause of major excitement in the community. The children are delighted to show off their



Adelbert Bartlett

FADING LIGHT illuminates evening meal in spotless mud and stone Transjordan home

accomplishments. On such occasions work is somewhat impeded. All the notables of the village immediately crowd into the tiny classroom. The illiterates are a gaping and admiring audience, while those who can read busily prompt the bewildered pupils.

Visits to the village schools are infrequent, but they are a great pleasure, though exhausting. More tours of inspection should be made if the little Christian schools are to become as useful as possible. Another urgent need is for teacher training. There is no teachers' college in Transjordan, and very few of the teachers there have studied in Palestine or Lebanon.

This is a crucial time for Transjordan. The country is developing rapidly, and many western ideas are being adopted. Even in Husn, side by side with the primitive conditions, there is a constant infiltration of new ideas. Overhead flies the daily plane of the Arab Airways, and just outside the town runs the pipeline of the Iraq Petroleum Company.

If the Christians in the country are to bear witness to their religion, if Christianity in Transjordan is to survive in the face of Moslem pressure, the Christian minorities must receive a modern education.



MOSLEM CUSTOMS make Transjordan a man's world, in town and home. Orthodox Girls' School in El Husn teaches modern ideas now taking root in rapidly developing country

Rural Chir

— CHUR



WANG FAMILY, with bowed heads, joins in prayer led by the Rev. Fan You-Po. In tiny Chinese villages Church grows among rural folk through ministry of such devout men



CHRISTIANS PRAYED during Grandfather Wang's illness. His family became Christian, formed nucleus of Church work in village



TO THESE PEOPLE Church brings schools, medicine, new ways to farm. They in turn pass on what they learn to their neighbors

By ROBERT ROOT

DOES the money put into mission hospitals get results? In China, I was recently told a story which hints at the answer.

Twenty years ago in the town of Kunsan, there were no Christians and no hospitals. When one old woman got sick, she traveled a long way to St. Andrew's Hospital at Wusih (FORTH, March, 1948, page 15), where she was cured. Later another old woman became ill, and went to St. Elizabeth's Hospital in Shanghai. She, too, was cured.

Back in Kunsan, the two women put their heads together. They decided they wanted a church. So it was that Madame Tang and Madame Wu gave land and most of the money to build a church, and the Diocese of Shanghai sent a clergyman. Now there are 120 Christians at Kunsan.

I heard that story in Soochow. That same day six young people from the Kunsan church were at-

Tasks For Christianity

STRY IS WELCOMED EVERYWHERE

tending a regional Episcopal youth conference in the same town! All because two women got sick twenty years ago.

This story illustrates also the great possibilities for rural work in China. Recognizing those opportunities, the Church three years ago made Mao Keh-Tsung Assistant Bishop of Shanghai and gave him the newly created assignment of heading up rural work. About a third of the forty-five churches of the Diocese are in the rural areas.

Born in Soochow forty-one years ago, the son of a Baptist mission worker, Bishop Mao was brought up in Shanghai. There he joined the Episcopal Church, sang in a church choir, and attended a Church academy. He went on to St. John's Middle School, University, and Divinity School, and was ordained a deacon in 1929.

From a British evangelist who lived in his home three years, Bishop Mao learned English. He read Dickens when he was in high school.

The first year out of school, Bishop

Mao was assistant rector at St. Paul's in Nanking, and then for fifteen years he was dean, later principal, of Soochow Academy (FORTH, October, 1948, page 25). When he came to the school there were 180 students. Today there are five hundred.

During this period, in November, 1937, the Japanese captured Soochow. For one year, the school was closed, and under the Japanese, parish work was severely limited. But in 1938 the school was moved to Shanghai. After V-J Day it returned to Soochow.

The first thing Bishop Mao did in his new rural job was to visit the outstations. He went on foot, sometimes in a rowboat, and even on a wheelbarrow. One parish, ten miles from a station, has to be reached on foot. At Changshu, where rural work is flourishing, he can take a boat, but sometimes he walks the seven miles to save money.

"The boat costs a few million Chinese dollars," he explained. "I'd rather give it to the local church



ASSISTANT BISHOP of Shanghai, responsible for rural work, the Rt. Rev. K. T. Mao (left), examines stone on church site

than have the bishop spend it for travel."

The rural congregations he visited were started by missionaries who used to preach on the streets or in tea houses half a century ago. There are now thirty-five stations under Bishop Mao, with eight clergymen and twenty to twenty-five evangelists, both men and women.

The people are mainly villagers and peasants with large families. They live in mud, bamboo, or straw houses. The typical farm is only

Continued on page 27



STRONG COUNTRY WORK depends on native leadership. Here Soochow Academy boys leave church after ordination of clergymen



BISHOP MAO discusses future plans with Deaconess Katherine Putnam, who has charge of short-term training schools in country



St. John's Witnesses

SEVENTY-SIX YEAR OLD MISSION IN



CACHE VALLEY, one of loveliest in Utah, is site of Utah State Agricultural College

FEW of the thousands of tourists who travel U. S. 191 each year realize that the mountains they see to the east some seventy-five miles north of Salt Lake City are hiding from them the loveliest valley in all the intermountain empire. Yet just beyond them lies Cache Valley, which must have been a Shangri-La indeed when the famous scout, Jim Bridger, was the first white man to see it.

That was in 1824, and for years thereafter the mountain men used it as a rendezvous and a place to *cache* their furs. The valley remained almost unchanged, however, until Mormon colonizers from Salt Lake City in 1856 established the first settlement.

Cache Valley today is still definitely Mormon country, an agricultural and cattle-raising area. In Logan, much the largest town, is the Utah State Agricultural College, established in 1888, with its attractive campus in a spectacularly beautiful setting. In Logan, too, is St. John's, the only Episcopal church in Utah north of Ogden.

The beginnings of St. John's go back to 1873, when the Rt. Rev. Daniel S. Tuttle, and a priest, the Rev. William H. Stoy, arrived in Logan on the first train into Cache Valley to establish a Gentile church

in this corner of the Mormon empire. Where the Church of the Latter Day Saints is established, some words have a meaning they have nowhere else: for instance, in Mormon usage "Gentile" refers to any non-Mormon.

St. John's today is still a small mission, but one that is experiencing a renaissance. Like many missions of the Episcopal Church in the Far West, St. John's has experienced vicissitudes of growth and retrogression—even, in the 1930's, near-extinction. Then the war brought greatly increased activity to the college. Among the newcomers was Lt. Col. Ben B. Blair. To his determination to see the church reopened and operating again the reactivation of St. John's is largely due.

After various makeshift arrangements, regular Sunday services were resumed in January, 1946, with a lay reader, Joseph E. MacGinnis, in charge. Mr. MacGinnis remained at St. John's until he was graduated from the college and entered the

Episcopal Theological School at Cambridge, Mass. Shortly afterward, in October, 1947, the Rev. Willis M. Rosenthal arrived to be the first priest in residence at St. John's in many years.

Although Cache Valley was affected comparatively little by the war, the State College, like other similar institutions all over the country, has seen much expansion and change. In the case of USAC, this has meant a particularly radical change, because most of the many newcomers are Gentiles.

These people, who include some Episcopalians, offer the chief opportunity for the Church. The vicar teaches at the college, where contacts are most valuable for the Church.

A student group has met regularly since November, 1947, and has from the first been regularly organized as a part of the Canterbury Club pro-

• By the Rev. WI

Mormon College Town

SALT LAKE CITY, UTAH, EXPERIENCES RENAISSANCE



TODAY, St. John's has thriving Canterbury Club, with students of many religions and nationalities. Parish's varied activities include Boy Scout troop, first in Cache Valley

gram. This work is not large, but it is unusually varied and interesting, and only lack of facilities prevents it from growing very considerably.

Students from Orthodox Churches and other Christian bodies share in the Club program, and there are even some non-Christian students: a Hindu from India, Moslems from Egypt and Iraq. A Chinese Churchman from Shanghai, T. C. Yao, has been among the most faithful members, and has been a mainstay of the re-established choir. All find a place in a congenial group, and friendliness far from their homes.

A cordial relationship has been established with the Canterbury Club in Salt Lake City, with the first joint meeting of the two organizations being held in Logan in May, 1948. A similar meeting was held in St. Mark's Cathedral, Salt Lake City, in November. A student from Maine was the first president;

the present one is from New Mexico, a transfer from Iowa State. Twice during 1948 the Club sponsored collections of clothing for the Church's Indian missions in Utah.

The years of depression, neglect, and abuse took a heavy toll of the physical plant of St. John's, as well as of its Church life. To help a renovation program already initiated by the Rt. Rev. Stephen C. Clark, Missionary Bishop of Utah, and the local Bishop's committee, the Woman's Auxiliary made an emergency grant in the summer of 1948 from the United Thank Offering. Some essential work was done with this gift, supplemented by a smaller gift at Christmas.

Though much remains to be done, the plant is now more adequate and in better condition than in many years. The present church building and house were erected in 1908, during the ministry in Logan of Paul Jones, later Bishop of Utah, and his colleague, the Rev. Donald K. Johnston.



MORMON CHURCH in Logan is symbol of Mormon Church's power in Cache Valley

This new St. John's provided the first modern-type recreational facilities in the community: tennis court, club room, shower bath, and library. Work begun among local young people resulted in the chartering of the first Boy Scout troop in the valley, with the Rev. Edwin T. Lewis as scoutmaster.

The present vicar has a part in the work of the Cache Valley Boy Scout Council, one of the strongest pieces of Boy Scout work in the country, because of this pioneer work of his predecessors. Frederick P. Champ, who has been treasurer of the mission for many years, was a member of the first troop.

Last August a class of small children was organized as the nucleus of a Sunday School, following a one week Daily Vacation Bible School. A Sunday School was the first organized church activity when St. John's was established, and until Utah became a State in 1896, the church also conducted a day school, in which several prominent citizens of the intermountain area received their early schooling.

Last fall a group of women began meeting regularly as a Woman's Auxiliary, under the leadership of the wife of the vicar. This group

Continued on page 31

ROSENTHAL

•

The Rt. Rev.

Henry Knox Sherrill

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SCRIBNERS

Churchmen in the News

Continued from page 4

the Parliamentary Socialist Christian Group, he is working to preserve those Christian ideals which he feels are being threatened by the spread of materialism within the Labour Party.

The members of the Parliamentary Socialist Christian Group believe Christianity is the only force great enough to provide the dynamic power needed to stabilize progressive democracy. With the aim of recalling British citizens to religion, this group tries to influence as many Labour party members as possible through pamphlets, meetings, and discussions within the party.

At present, they are in the process of reforming the Socialist Christian League. The Parliamentary Socialist Christian Group includes members of all communions. On the executive committee are representatives of the Roman, Quaker, and Anglican Churches.

As chief Parliamentary spokesman for the Anglican Church, Mr. Skeffington-Lodge attended some of the social functions of the Lambeth Conference. At the garden party at Lambeth Palace he met many American bishops, and was most impressed by their charming wives.

During his four years in the Royal Navy, as liaison officer to the American fleet, Lt. Skeffington-Lodge met many Americans. At the great naval base at Scapa Flow he said it was wonderful to see six or seven thousand men of both navies worshipping together. Immediately prior to D-Day he was stationed on the South

Continued on next page

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Churchmen . . . Continued

Coast Holding Bases, where, as acting lieutenant commander, he was second-in-command of the Invasion Holding Bases, consisting mostly of Royal Marines.

A tall, cheerful bachelor, Tom Skeffington-Lodge was born in Aysgarth, Wensleydale, Yorkshire, in 1905. He received his early Christian training from his mother, and before entering the Giggleswick School in Yorkshire, he was taught privately at home. From Giggleswick, young Skeffington-Lodge went to London to historic Westminster School.

He sang in the choir of the famous Abbey, where each day the students attended Morning Prayer, said in Latin, a time-honored custom. While at the Westminster, Tom Skeffington-Lodge was confirmed in 1923 by the Rt. Rev. Herbert E. Ryle, who was then dean of the Abbey.

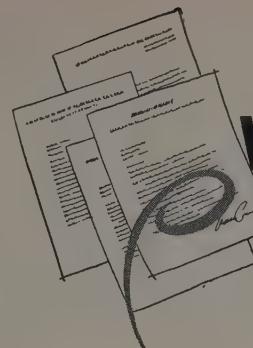
After leaving school he worked in advertising and publicity, and then took up public relations work. In 1934 he became the Northern Area Organizer for the Coal Utilization Council, formed to promote better use of coal distribution and allocation in Yorkshire. In the July 1945 General Election Tom Skeffington-Lodge contested and won the Bedford constituency on the Labour ticket.

Since entering Parliament Mr. Skeffington-Lodge laments that he has not been able to give much time

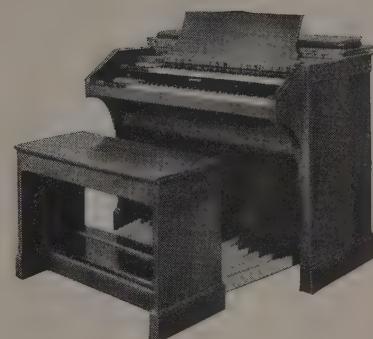
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Churchmen . . . Continued

to his favorite pastimes, fishing, climbing, and walking among the hills of England's Midlands. When in London he attends All Saints', Margaret Street, but in Brighton, where he has just bought a house, he goes to St. Mark's.

• The Rt. Rev. FRANCIS Y. TSENG was consecrated Assistant Bishop of Honan, China, in Shanghai, March 20. . . . Deaconess RUTH JOHNSON, formerly head of St. Faith's House, New York, is now Executive Secretary of the National Conference of Deaconesses. . . . The Rev. JOSE GUADALUPE SAUCEDO Y MENDOZA, of Guadalajara, Mexico, was recently ordained to the diaconate at Virginia Theological Seminary. . . . Mr. and Mrs. CONRAD A. NELSON are principal and matron, respectively, of St. Elizabeth's Mission Home for Indian boys and girls at Wakpala, S. D. . . . The Rev. FRANK L. TITUS, Assistant Secretary of the Overseas Department of the National Council, has been named assistant chairman of the Personnel Committee of the Foreign Missions Conference.

• For her role in the Cathedral film, *Simon Peter, Fisherman*, VIRGINIA WAVE was acclaimed the best religious actress of the year. . . . The Hon. ROBERT N. WILKIN, the Rev. FRANCIS B. SAYRE, JR., and Mrs. CLIFFORD C. COWIN represented the National Council's Department of Christian Social Relations at a conference, March 31-April 2, in Cleveland, of the United States Commission for UNESCO.

• The Rev. DOUGLAS R. MACLAURY, acting president of Canterbury College, Danville, Ind., since July 15, 1948, has been unanimously elected president, effective immediately.

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Rural China Ministry

Continued from page 21

one acre. Nine out of ten people are illiterate, and the Bishop observed it is "very difficult to teach them Christian doctrine.

"If they have a home service, they want the priest in vestments, with cross, candles, and everything. Their love of ceremony apparently is a result of their Buddhist and Taoist background."

But with vestments or no, there are few Christian workers to go to these people. Between 1938 and 1946, the Bishop said the number of Episcopal missionaries in China fell from 533 to 198. The activity in rural areas really represents the effort of the Chinese to take over their Church themselves. But in the same period the Chinese staff has fallen from 2,725 to 1,971. Several stations have had to close because of lack of men.

Recruiting new workers is a major job. Since city people refuse to go out to the country, Bishop Mao tries to find workers in the villages. He said he has four or five primary school teachers who are now studying at the Central Theological School in Shanghai (FORTH, February, page 10), an indication of the vital role of this new school in the Chinese Church.

But probably the major obstacle to rural Church advance, in the Bishop's opinion, is ancestor worship. Especially in the country, Chinese like to remember their ancestors on death anniversaries and on New Year's eve. This desire often keeps many from becoming Christians. Bishop Mao knows ten young people who want to be Christians, but if they cannot continue some form of ancestor veneration, only one probably will be baptized.

To meet this need, the Church is working out an ancestor memorial service to take the place of the custom.

The Church in China emphasizes the unity of the family in rural areas. This makes for a stronger Church says Bishop Mao, for the single converted individual is apt to slip back into the prevailing customs of his group.

One tool for building rural
Continued on next page



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¶ For the Rural Work of Bishop Mao in the Diocese of Shanghai

THAT among those whose forefathers for centuries have tilled the earth of that ancient land, he may sow the seed of the Word of God on good ground; and that they who hear the Word in an honest and good heart may keep it, and bring forth fruit with patience.

Rural China . . . Continued

churches is short-term training institutes, which for two years have been under Deaconess Katherine Putnam. Bishop Mao explained that evangelists take charge of these schools, for ten-to-twenty-day sessions. Illiterate women, especially, come to hear about Christianity and learn to read.

Bishop Mao also is developing the medical work. Too many times he has had to accept peasant's offers to share food literally covered with flies, because they do not know better. The Church now sponsors free clinics in which whole villages get vaccinations and cholera and typhoid shots. In recent years, nurses have been sent out for three or four days at a time, and the most seriously ill are brought into the Church's hospitals.

Because Chinese farmers continue their medieval practices, Bishop Mao said evangelists should know enough about agriculture to help the farmers. He wants them to attend the Nanking Agricultural School. Bishop Mao is pushing the Lord's Acre Plan. He feels this is an answer to the problems of poverty and self-support for rural churches.

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Parson Helps Indians

Continued from page 17

"What I'd like to do," he says, "is build a little carpentry shop alongside the church. I know we could turn out rough garden furniture."

That will take a tractor, though. The tractor plays a key part in plans Mr. Sewall has for this summer.

His mission lies on a farm of one hundred acres, idle for years. Fifty of those acres are going to be plowed. There'll be a quick cash crop, like flax, to help pay for the farm equipment.

There'll be a garden, too; fresh vegetables in summer, and perhaps a few of the Indian women will join Mrs. Sewall in canning some of the beets and beans.

There, incidentally, is the secret of what success the Sewalls will have. They work side by side with the Indians, a source of continual supervision and encouragement.

Mr. Sewall hopes to do a lot of things: provide relief, give jobs, develop new industries, find leaders, train youngsters in new skills, inspire attitudes that will help them get a job off the reservation, as well as on, and hold it.

But he wants something else, too: a spiritual change.

That's why his first act, when he came to the reservation, was to sweep out the mud that littered the floor of his historic church and wipe the dust off its pews. That's why he smashed the padlock on its door so

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that today the church is open day and night, even if in winter it's so cold that he's able to store frozen fish, food for his parishioners, just inside the front door.

That's why he gave up his business career. That's why the Rev. Tom Sewall, who knows that religion is something to be lived as well as preached about, labors side by side with his fellow men for six days in every week.

Harlem Gangs Give Way

Continued from page 13

music, dancing, dramatics, motion pictures, and trips to places of interest were arranged.

The very first night, July 5, 1944, 135 children stormed St. Philip's parish house doors. They were uncontrollably wild with curiosity and delight. Asked to name the project, they called it The Fun Center. Their enthusiasm increased week by week. And so did attendance. By that summer's end the nightly average was 165 boys and girls. The Fun Center could not be closed then, as had been planned.

Continued on next page

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Harlem Gangs Give Way

Continued from page 29

Nor has it ever been. Its activities have increased and spread. Various forms of athletics have changed gang rivalry to rivalry of fine, friendly teams. Fighting has slowly become less popular. The keen competition afforded by basketball and other strenuous games gives the young folks the physical exercise they require in an acceptable form.

Cleanliness has replaced filth. Interest in religion has been fostered. Several have joined St. Philip's Sunday School. Many others are attending "their neighborhood church" for services as well as for fun. Parents, whether Roman Catholics, Protestants, or unchurched, send their children to the recreation center.

The gangs have been dissolved. The vicious Nomads, for instance, who devised wrong-doing to a startling extent, were liquidated within eighteen months after the Fun Center opened. Nor has any other such outside group been formed to take its place.

Suspicion, deceit, street brawls, thievery, and illicit relationships between boys and girls have practically disappeared from this block square area. These tendencies have given way to the joy of companionship under wholesome conditions such as becoming a member of a swimming group or growing up and getting to be, when past eighteen, a volunteer worker with the children. The young folks have a goal towards which to strive, today. They take a pride in their community. The streets are cleaner. Windows are left unbroken. Property is not damaged. The rights of others are recognized and respected.

There's a marked change, also, in the children's attitude toward adult admonitions. And admonitions is the right word. For kindly understanding and helpful advice are the rule. Persuasion is more effective than command with these potential delinquents. That this method brings results is evidenced by the fact that during the past three years only one member of this special Harlem section has actually committed an unlawful deed. The Fun Center has been responsible to a very large extent for this change.

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Witness in Mormon Town

Continued from page 23

has already helped greatly in many ways. For instance, the Auxiliary served the Communion breakfast when the Men's Advent Corporate Communion was observed for the first time at St. John's, and the United Thank Offering, which has helped St. John's so much, is actively promoted.

A choir assists regularly at services, and a men's Bible class is being organized. Thus in many ways the Church life of the mission is approaching the norm of the Church.

The unique religious situation in Utah makes the work of the Episcopal Church there more like work in a foreign field than perhaps anywhere else in the United States. A mission church like St. John's is statistically insignificant, but its witness to historic Christianity is far from insignificant.

Probably hundreds of students and others each year see an Episcopal church building for the first time when they see St. John's, and probably our ministry will become more and more acceptable as old misunderstandings and antagonisms recede into the past.

Bishop Clark and the Bishop's committee of St. John's, with Leon Hardy as warden, are strengthening that witness and looking forward to its increasing effectiveness.

Church Again Looks West

Continued from page 15

Cuba, it is also good Church strategy in California, Oregon, and Washington. The bishops have consistently sought to raise up their own postulants and candidates for Holy Orders.

For some years now the majority of the ordinands on the Coast have been graduates of such universities as California, Oregon, Washington, Stanford, or Southern California. Regardless of whether they took their theological training at the Church Divinity School of the Pacific or one of the eastern seminaries, they have brought to their Pacific Coast ministries a knowledge of the people, their psychology, their culture, and their problems. They work with devotion and with success.

Population of the three States bordering on the Pacific continues

Continued on next page

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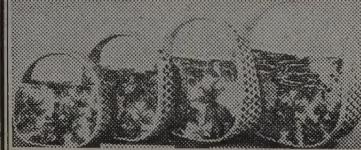
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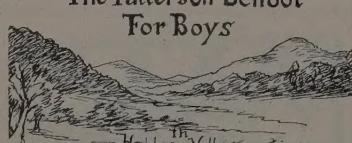
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Church Again Looks West

Continued from page 31

to increase at an astounding rate. Since growth has been greatest in the vicinity of Los Angeles it is not strange that that area now represents the largest concentration of Episcopal strength. In fact the Diocese of Los Angeles, which was only five years old in 1901, has now become the largest diocese west of the Alleghenies. From various statistical viewpoints it ranks sixth among the American dioceses.

So it is making elaborate plans to entertain many bishops, deputies, and Woman's Auxiliary delegates after the Convention adjourns on October 7. These will return home conscious of the fact that the Episcopal Church on the Pacific Coast is young, dynamic, loyal to the historic Faith, and keen to apply that faith to current needs.

Hikes Through Hinterland

Continued from page 11

abandoned. We started it up awhile back, but this effort also failed. Now we believe a permanent re-starting of the job is under way. The large brick foundations of the once-proposed church have stood up well, but they are the heart-rending evidences of the man who sat down to build a tower and never finished it.

I pray that the Order of the Holy Cross may be guided and blessed in the completing of this God's House. When I held a well-attended service inside a large carpenter shop in Kpandemai, the Carpenter of Nazareth was much in my mind as I spoke on Foundations, pleading for my hearers' help that our Christian efforts might bear abiding fruit and the church building rise at last, though pointing out that the roots of all our actions must be firm-based upon our steadfast faith in the greatness, majesty, oneness of the Father and Creator, God of all.

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THERE'S NO OBLIGATION

Remember. Pen-n-Brush Studios samples are sent to you strictly APPROVAL. They are subject to FULL REFUND if for any reason you decide to return them within 30 days. It costs nothing to try.

DON'T DELAY. ACT TODAY! "Procrastination is the thief of time" says the old adage. Losing time in getting these samples can only result in losing profits for yourself or your organization. So, why not send your samples RIGHT NOW.

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